RELIGIOUS.

Palm Sunday-Glad Hosannas to the Prince of Peace in All the Churches.

Dr. Rylance on the Entry of Christ Into Jerusalem.

The Lessons of Palm Sunday and the Undeenying Power of Faith, by Dr. Friel.

Henry Ward Beecher on the Imagination.

The Catholic Mission to the Colored Race Described by Dr. Vaughan.

Dr. Andrews on Christian Self-Sacrifice.

ST. MARK'S PROTESTANT EPISCOPAL CHUR CH.

The Entry of Christ into Jerusalem, The Es-tablishment of the Spiritual Kingdom Dis-course by Rev. Dr. Rylance. Rev. Dr. Rylance, the paster of the above church, was yesterday assisted in the morning service by

ev. Mr. Tuttle, chaplain in the United States Army, ir. Rylance selected St. Luke's description of iscourse. After referring to the prophecies of the coming of Christ the pastor briefly described the entry of the Lord into the Holy City. This was the jee, had come to Jerusalem. He passed the Jewish Babbath with Simon, the leper, where Mary brought THE PRECIOUS OINTMENT

and anointed the head of her Lord, and Judas obided her. Alas, how rapidly Judas was hastench will you give me in return for the head of the ord ?" Jesus at this time was not going to Jerusaem ignorant of what was to follow. On the following day he set forth to enter the Holy City. Let us join

lem ignorant of what was to follow. On the following hay he set forth to enjer the Holy City. Let us join the company of those who are chime of the flest of the Passover was hear, and the time of the flest of the Passover was hear, and the people who came out to meet him with paims in their hands welcomed Him as the Messaah that prophets had foretoid. The miracle of raising Lazarus had exerted them, and as He met them they coat their garments upon the ass and escorted him into the city. As they neared Jerusalem the goodly company we enter by others coming up with Pakes in their Hands.

Which they strewed hims way and sang their hosannas. What strange and said thoughts must have passed through His mind as He remembered that this same multitude who now rent the air with joyful acciamations would soon cry out for the release of Barabbas and for Christ's crucifixion: The minister dweit upon all the events following the entry of the Lord into Jerusalem, and referred to the fact of His entry as showing that the Lord hit not care for the adulation of the people. He aid not greet those who came out to meet Him AS AN EARTHLY RULER.

He was no party leader, no political zealot, coming to are the public heart. My heart burns within me when I remember the baseless insults which indees have beaped upon His holy name—that He was an ambitious man coming to establish an earthly kingdom, and that His crucinxion was

THE PENALLY OF HIS FAILURE.

There is not a shadow of evidence for the insinuation that the Lord intended to set up an earthly kingdom. He pauses to weep over the guilt of the metropolis. Strange means these to gain the political love of the multitude. In all these excitugings was one of rightcousness,

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The persal to the whole Race,

and to rede

SLVENTH STREET METHODIST EPISCOPAL

by the Rev. C. Backman. The services yesterday morning at the Seventh well attended, many strangers being noticed in the large congregation. The Saboath school children were seated on either side the spacious gallery, their presence adding not a little to the pleasant and impressive scene. The paster, Rev. C. Back man, occupied the putpit, and delivered a very interesting and instructive discourse on the life of Moses, based upon the tenth verse of the last chapter of Deuteronomy-"And there arose not a propnet since in Israel like unto Moses, whom the Lord knew face to face." Ever since he began to read the Old Testament Scriptures the pastor had been of the opinion that Moses was the most remargable man that ever lived, excepting the man Christ tensified. The life of this wonderful man presented three great epochs of forty years each. First was that spent in the Egyptian Court, where he grew to mental manhood and where he was cultivated, and here he grows upon our esteem as a man of in-

tegrity and shrewdness, a MAN OF COLOSSAL CHARACTER in resisting all the corrupting influences surrounding him, and in maintaining his simplicity. He most nobiy fulfilled his mission. The second forty years of his life were strange, indeed. Surrendering all the charms of the Egyptian Court, he went out a

of his life were strange, indeed. Surrendering all the charms of the Egyptian Court, he went out a wanderer, living a nomadic life, and during this period of isolation and seclusion, was preparing himself, though he knew it not, for the hardships of the last epoch, that of leading the cillideren of Israel noto the Promised Land. The prominent traits in the character of this great man were, first, his strong math in God's declarations, seen both in respect to this commandments and promises. The story of his life litustrates this, and shows the wonderful element of power he possessed in his implied reliance in the administration of God's laws. Secondly—The next prominent feature in access' character was his cheerful spirit of obedience. His faith in God was the basis of his cheerful obedience. He could afford to do what God commanded him to do. Third—Mossel profound devotion to his work and to his people gind fourth, his wonderful benevoience. These were great features in his character. Save Christ Josus, he fowers above all other men in his spirit of unselfishmens. He never discussed matters for personal ends, and would to God, Mr. Backman continued, that OUR Frathu MEN

OUR Frathu MEN

of the day would fines copy Moses. His wonderful meckness was all astounding. Elevate some men of this age to positions of note and they at once lose all the common sense and judgment they ever had; but Moses never lost his balance; the wheels were always narmonously in motion. When his people derided him and murmured he never answered back, but bore it meekly. Moses appears before us, not only as a great military cheftain and leader, out as a great lawgiver, and in this he seems greater than in any other character. See him on this seems of God. As a prophet, save the Lord Jesus Christ, Moses was the most eminent. His prophesies were of the most comprehensive nature, and he was most eminent because he was most conversant with the Word of God. As a prophet, save the Lord Jesus Christ, Moses was the most end and the was not enecycl

ammed was cunning and deceiful, and, though a great general.

Was a Brutal conversion.

Hold them up to view a moment and mark the contrast. One was of man—the other of God. After a lapse of 5,500 years the character of Moses seems all the more classical. It was not absolutely perfection, however. There are two things that mar the picture. There first blemish is the paroxysm of anger noliced when he dashed the tables of stone in pieces after returning from Mount Sinal. There was undoubtedly great cause in this evidence of vexation, as during his absence the children of larged had become idolaters and the golden call was

But do you tank he did not go to heaven? His was only an ecclesisatical punishment. Canam was the type; heaven the antetype. He lost the one to secure the other. The reverend gentleman then eloquently described the last scene in the great life of Moses, that of going to his death on Mount Pisgah, according to the word of the Lord. When he swung his mantle around num and said farewell to his children and without a murmar turned to die, it was the sublimest of all his great characteristics. The world has never seen another spectacle like it. It was a fitting termination to a grand and glorious life. Viewing it to-day, in the nineteenth century, there cannot but be one conclusion, "Servant of God, well done." Admiring the character of Moses, let us all imitate it so far as we can so that like him we may shine. Study his meek ness, remembering that the God of Moses is our God

CHURCH OF THE MESSIAN.

Truth the Vital Element of Religion-Sermon by Rev. Dr. John H. Morrison, of Newton,

Unitarian elergymen of the country on the special tenets of their faith, at the Church of the Messiah, corner of Park avenue and Thirty-fourth street, was a sermon delivered yesterday morning by Rev. Dr. John H. Morrison, of Newton, Mass. There was a large congregation present and the discourse was listened to with deep interest. Advanced in years, and with gray hair and beard of patriarchal appearance, the fire of youthful energy was not wanting. His subject was "Fruth the Vital Ele-ment of Religion," and his text Phillipians ly., 8—"Whatsoever things are true whatsoever

ment of Religion," and his text Philippians iv., 3—"Whatsoever things are true whatsoever things are true whatsoever things are lovely. His introductory point was the necessity of high-toned maniliness, to high development. He showed this in the cause of the citizen, in the legislator, in the judiciary and in any condition of life. The great essential was to keep abreast with the improved.

MORAL SENTIMENT.

Just now was the real living man. In all these should be conscientious seeking after truth. It was so, he inferred in religious matters, They accepted the gospel of Christ, but this was nothing only as they searched its truths and made them vital to them. Their works were kept alive by the plain, homely duties of religion. Prayer became to them a vital experience. The infinite love and sweetness of God's spirit was thus breathed upon them. They had to go on through higher realizations of truths into higher spheres of duty. They wanted the kind of religious truths which enlarged and liberalized their ligarts. There are

STUNYED LIVES

which have no generous emotions. The great truths of life are to be illumined by the lights of affection and duty. There is a poetry that comes from the finer instincts of our nature. There is none more envied than the young man who comes into the possession of all he wants, but has no religion in his heart—nothing to raise himself above himself. In their religious faith men found all that elevated and exalted human nature; all that gave inspiration to life and duty; all that embodied realization of the highest ideals of the poet, the fartness conceptions of the philosopher. It required not talent or learning to appreciate the truths that will quicken the finer emotions, the truths that will quicken the finer contions, the truths that will quicken the finer motions, the ruths that will quicken the finer motions, the ruths that mike a cheerful home, of the nost cheeriess walls, the truths that fill the soul with divine harmonies. Let them recall the most saintly who have passed

SPANISH PROTESTANT EPISCOPAL CHURCH.

Sermon by Bishop Potter-Confirmation of Twenty-eight Cubans and their Reception into the Protestant Church.

New York, confirmed yesterday, at the church in Twenty-second street, between Fifth and Sixth avenues, twenty-eight catechumens belonging to the congregation of the Spanish Protestant Episcopal Protestant congregation organized in America so Proiestant congregation organized in America so far as is yet know. The prayer book, translated into Spanish, is read in its services as well as the Word of God. The hymns, too, are sung in the same language. It was really interesting to see twenty-eight persons—men, women, young boys and girls—enter the church, sharing a processional hymn, to proclaim before the numerous congregation their evangelical faith. The music and singing were admirably rendered by Miss R. Morensi, accompanied by Miss Earle, Signors J. F. Martinez and J. Boy, under the able direction of the distinguished professor, Signor E. Agramonte. After the chanting of the hymn "Benedice Anima Mea," the Right Rev. Bishop Potter proceeded to administer confirmation in his usual rubrical form. There was a noticeable share of attention paid to the ceremony by all present. The lady portion of the catechumens were dressed in white. Many of them were rosy-cheeked. Cubans and all had a youthful look, presenting, while kneeling together, a very interesting appearance. After Bishop Potter had gone through the service of confirming his Cuban circle he undertook the secondary duty of piously addressing them. He said he was very gight for what he had done for his dear children, and advised them to profit as well as possible by ine graces which it pleased God to bestow on them that day. He fold them henceforward to cling to the true falth, and not to be tossed about by every wind of doctrine; that now they should resolve to give up sin of every kind. If anything was troubling their consciences stall they should resolve to give up sin of every kind. If anything was troubling their consciences stall they should resolve to give up sin of every kind. If anything was troubling their consciences stall they should resolve to give up sin of every kind. If anything was troubling their consciences stall they should resolve to give up sin of every kind. If anything was troubling their done of the had confirmed, who were formally introduced to him by Rector Palma. The ser far as is yet know. The prayer book, translated

ST. STEPHEN'S ROMAN CATHOLIC CHURCH.

Sermon by the Rev. Herbert Vaughan, D. D .-Mission to the Colored Race-The Catholic Church in the New Field-The Charity of

A vast congregation attended the high mass at St. Stephen's church vesterday morning. Not only were the pews filled, but the aisles contained numbers of worshippers unable to obtain seats. The large picture over the centre altar, the marble statues of the Virgin and St. Joseph, the crosses and principal ornaments in the sanctuary, were all covered with violet, in token of

THE PENITENTIAL SEASON.

The boys attending the priests were ciad in purpie cassocks, and the vestments worn by the priests were of the same color. The music of the mass was. as usual in this church, of the highest order, some fine selections being performed by Mr. Danforth, the organist, and the singers were unexceptionably good. The Gospel of the Mass, narrating in full the passion of Christ, was not chanted by the celebrant, Rev. Par ther Lynch, but simply read, and at its conclusion the Rev. Father McCready, owing to the tilness of the Rev. Dr. McGlynn, introduced to the congregation the preacher, Rev. Dr. Herbert Vaughan, who has received from the Holy Father the mission of con-

verting to the true fold

THE COLORED RACE IN THIS COUNTRY.

Dr. Vaugnan is the Superior of St. Joseph's Apostolic Society, and arrived in this country last December with a number of Cathonic missionaries for the colored people. The Herald at the time gave a detailed account of the interesting ceremony of their departure from their college at Min Hill. London, and Archbishop Manning's sermon on the occasion. They have come to this country bound by yows to devote themselves entirely to the colored race. The reverend preacher took as his text the words,

occasion. They have come to this country bound by yows to devote themselves entirely to the colored race. The reverend preacher took as his text the words,

'AS THE PATHER SENT ME I ALSO SEND YOU."

He proceeded to show that there is something especially divine in the charity which seeks out distant races and lands in order to evangelize them. This has been the charity which has animated the Catholic Church from the beginning; it is a charity which the Son of God brought down from heaven when the came into this lower world. He practised it from the cradic and tanght it from the summit of Mount olivet before He ascended into Heaven. A continuation of this charity, which prompts us to devote ourselves of our substance to teaching and saving the most needy, is to be seen in the work which the reverend preacher invited his hearers to take a part in. That work is an association composed not only of cleraymen, but also of Sisters, of laymen and women, who must logether in the determination to reclaim

THE MASSES WHO ARE PERISHING

and to preach the Gospel to the foreign races who are dependent upon them for the truths of Christianity. St. Joseph's Society has not long been founded. The first pulssionaries whom it had educated have been sent by the Sovereign Pontin to the colored people of the United States. And as the society has received this mission, it may well look to the charitable and zealous Catholics of this country to assist it by every means in their power. It is a Society for gainering into itself and applying the charity which must be widely entertained among the Catholics of America to the millions of Africans who have been cast hampers upon society. and who

ject.
Quite a handsome collection was taken during the
mass in aid of Dr. Vaughan's mission. All the collections at the masses yesterday were donated to
the same object.

GRACE CHAPEL.

Sermon by the Rev. Mr. Kremer on Humility. A brief but timely and eloquent address was de-livered at this church yesterday at the close of the morning prayers by the Rev. Mr. Kremer. Without selecting any text in particular he preached from the Epistle for the day, beginning, "Let this mind be in you, which was also in Jesus Christ," and proceeded to show that humility was one of the greatest of the Christian virtues, and one which it specially believed us to cultivate in the Lenton season. In the world it was, no doubt, true that humility was not favorable to success. Successful men were generally those who pushed themselves forward and asserted their right to live and prosper. The world made a place for men like that and gave way to them. As an example in point, he alluded to the well known resignation of Hooker, as preacher at a large London church, the author of the "Ecclesisstical Polity," and one of the best men and most profound theological thinkers of his day, in favor of an altogether inferior man who challenged his position. Hooker closed his letter to the bishop upon this subject by saying that his rival was, he was sure, a very good man. That was the spirit of the true Christian, and the practice of this Christian grace of humility was, it might easily be understood, a disadvantage in the world. Yet the humble would be exalted by their Heavenly Father, and they would be abundantly rewarded for their self-denial and self-sacrifice.

ST. PATRICK'S CATREDRAL.

No Sermon Yesterday-The Election of New

for the Orphans.
At St. Patrick's Cathedral yesterday there was no sermon preached, owing perhaps to the length of time consumed in reading the Passion. The church was unusually crowded, it being almost impossible to get standing room in the aisles. The Passion was not who, after reading it, made an eloquent exhortation for the orphans, for whom a collection will be taken

up next Sunday. He said:—
The two days in the year which should be the happiest to all good Christians—Christmas and Easter Sunday—are set aside by the church as days on which to substantially sympathize with poor orphans, whom God has been pleased to deprive of almost all the benefits and blessings most of us or pinane, whom God has been pleased to deprive of almost all the benefits and blessings most of us possess. No loving mother or admiring father have they to care for them; theirs is not the sunny road we travel, but one obscured by the plack clouddeath—which has forever shut out the sunnight of father and mother. Nor is their future much brighter than their present; if fall they should in future endeavors they have no prospect of a protecting hand being outstretched to help them, none save that of cold charity, which from intancy they have held. But the Church, the harvorer, protector and consoler of all who are afficied, has not forgotten to make provision for these little parentless ones. Her appeal to her children whom God has blessed with worldly stores has ever been an eloquent and effective one; but in a special manner is this true of this metropolis, with its deserved and well known title of "City of Charitles," It is to be hoped that the Catholics of New York will emulate he lessons of the past, and do this year as they have done each succeeding year—make the present year its predecessor's peer in munificent charity. The mass on Easter Sunday is to be a pontifical high mass. The Most Rey, Archbishop will give the pontifical benediction at the termination of the mass, A meeting will be held in the vestry on Easter Monday for the purpose of electing trustees in the stead of those whose term expires on that day, The meeting will be from eleven until three o'clock, and all the pewholders are requested to vote on the day named.

NEW ENGLAND CONGREGATIONAL CHURCH.

Manner of the Death of Christ-The Different Stages of Christianity-Sermon by Rev. William B. Wright, of Boston.

The New England Congregational church, corner of Madison avenue and Forty-seventh street, was, as usual, well filled yesterday morning. Rev. Watliam B. Wright, the pastor of the Berkley street church, Boston, occupied the pulpit, in the absence of Rev. Dr. Merrill Richardson, now on his vacation. The reverend gentleman's subject was, "Is lippians It., 8, 9, 10, 11-"And being found in fashion unto death, even the death of the cross. Where-fore God hath also highly exaited Him and given Him a name which is above every name. That at the name of Jesus every knee should bow, of things in Heaven and things in earth and things under the earth. And that every tongue should confess that Jesus Christ is Lord to the glory of God the Father." He commenced with the enunciation of the idea that Christ is the centre and circumference of Christianity. Men are distinguished to-day not only for their conviction on religious matters, but for their intellect on any subject. One man wishes to obey Christ. Another dare not call Him God. Stul another thinks that God and Christ are one. They cannot tell why. They can simply say it is their conviction, and in the presence of others differing with them, but who can assign a reason for their faith, they are perplexed and troubled. The most con-vincing argument of the sun's brightness is to shining; therefore, the speaker said, he would merely present a few facts to the congregation and allow them to decide for themselves whether or not Christ was part of

allow them to decide for themselves whether or not Christ was part of

THE GODHEAD,
and as such to be worshipped or not. More than eighteen centuries ago, he continued, a carpenter began to teach in Palestine. After the lapse of three years, however, the attention of the priests of the time being directed to Him, He was arrested on a charge of blasphemy, but, this not being a capital offence, it was afterwards changed to heresy, and He suffered execution, and that by the most linght, full means, the cross. During the execution He was exceedingly meek, but declaring continually, "I am a king." To carry out this (as they thought, good loke) the Soidiers put on Him purple and crowned Him with a

CROWN OF THORNS
and kneit deridingly before Him. It seems to be in human nature to mock the unfortunate. So the Southerners named their negroes Casar, Pompey and such libustrous names, enjoying the grotesque absurdity of them. The crucinxion occurred in a remote town of a remote province of the Roman empire, and so was unknown by aimost all the Roman nobility. Carist was dead, and all who loved Him were but a few women. Three hundred years have passed. The capital has been changed from Rome to Constantinopie. We are at Nice, in whose haidst is a noble edifice, where are assembled the men

Inchest in intellect.

Constantine, the Emperor of the known world, sits there, too. He is to hear from the peers of Plate the Words of the Man who was executed at Galliec. His words are henceforward to be a law. Five centuries more have passed and the Roman empire has crumbled away. Charlemange is now the congering nero. The Pope offers him Italy, but he knows it cannot be his. He has failed to win the hearts of the Italians. Another two centuries have passed and there is the Crusade. They have gone to wrest the

passed and there is the Crusade. They have gone to wrest the

SCEPTRE OF CHRIST
from the Saracens. Again and again have the Christians charged; again and again have they been beaten back like the foam from Gioraitar. It is night, and some men are toining in a camedrai. To-morrow shows the result of their labor. A mone rusues out of the city, in which the Crusaders had been besteged, with a spear in his hand. After him pour the soldiers in a resistless tide, and the Saracens are beaten back. Thousands are sian. At eve no vestige of them remains. The soldiers fought because they believed that the spear was the one which was plunged in our Saviour. Before knights had been sourged and would not fight. Now every common soldier was a flost. Centuries more have passed, and we are in Paris. Every one is on thote of expectation. The king starts with his mounted courners down a road, and soon sees a cloud of dust approaching. Be now dismounts with all his troop and exchanges has

ROYAL PURPLE FOR SACECLOTH,
his retainers doing the same. He is given by the
leader of the cavalcade, which has now arrived, a
box. He takes from it a chaste casket, and more
he dare not. His hands, though kingly, are not fit.
The Pope has sent a cardinal who shall unveil the
whole. He takes from it a withered crown of thorns.
The price of that crown has saved Greece from bankrupicy, and has beginn back the Turk for one hundred
and filly years. He (the minister) said he had shood
in the church where Christ had been brought before
Pilate. The steps were worn. They had been trod-

den by princes in their jewels and beggars in their rags, and even as he looked the great and the towly came in side by side, the great unconscious of their greaturess, the lowly forgetting their poverty. Here all was equality, After enlarking this part of his discourse he urged that it all the miracles of Jesus were blotted out and the man left only as the preacher of christianity he was still most adorable. He illustrated this by saying:—Show me a man with wings, mounted on a spire, and it is not wonderful; but show me one without the wings thus elevated and it would indeed be miraclious. Whatever has been touched by Christ has been sanctified. The cross, nutil Christ died on it, was an embiem of infamy. Now it is the Pinnacte of Churches, the ornament of woman. The widow and her mite are still remembered and always will be, Many an empress has been consigned to oblivion. All things do not kneel before him yet, but he is crowned. When, on the cross, He said He was a king, the world shouted they would have no king but Ozear. Ceesar is dead; his rule is over. Christ lives and rules. Christ has declared that whoever lives for Him will be a part of him heaven. With this thought who cannot suffer disgrace and infamy, death and ignominy Eighteen hundred years ago all the men of learning mocked Jesus. A lew women only worshiped Him, and were deemed the maddest of the mad. Now whole continents coniess His glory and kneet before His throne. Christ is yet on earth. He will always be here. It is only the

who will not accept Him. Gibbon carried his aversion so far as to never use the common A. D. in his history of the "Decline and Fall of the Roman Empire." Now, as Christ is going through the world, shall it be ours to say, "I love Thee?" Even so be it.

CHURCH OF THE DISCIPLES.

A Sermon by Mr. Hepworth on the Ideal Struggles of Life Obtained in Homes.

Hall yesterday, the temporary tabernacie of Mr. Hepworth's church and congregation.
Mr. Hepworth's text was taken from Kings I.
13, 7—"Come home with me and refresh thyseli."
He began by saying that there is no place where refreshment is so surely found as at home, but is more or less restrained everywhere else, no matter how warm his welcome may be; but when at home and surrounded by those who love him ne throws all care aside and is refreshed and recreated. There is nothing in the world like the easy chair in which you have been accustomed to sit for years, no fire that burns with quite such a genial heat as that tis, after having been in company for hours, and been compelled to talk your best and behave your best, to slam the front door in the world's face and to tumble round the floor with the bables. It is the great boon of life, and one which the rich man no more enjoys than the poor man. Easy chairs are the same thing the world over, no matter what they cost; for the one that belongs to you is the best, and though babies are as common as sugar plums and though babies are as common as sugar plums yours are the sweetest and the most cunning. Have you ever thought that we have been at work on the ideal house for at least six thousand years, how many more I must leave the geologist to decide, but to our certain knowledge at least 6,000, and have not attained to it yet? Christendom is the only place in which the ideal has been approximated even. Christ is the corner stone of the only noise that is worth fiving in. There have been built a great many houses in all climes, but the houses are confined to Christianity. In the Orient, from the Attainounthins, easterly, to the sea, you find the maddens sold into wifedom, and they are very fortunate if they are not simply a fractional part of the household and not the sole possessor of their lord's afrections. In Eastern Europe the woman is part of the latern, and even in Palestine the position of the mother was by no means equivalent to that of the father. I think one of the best specimens of a true home is to be found in New England. Nothing shows the enduring power of home life more than an old fashioned Thanksgiving dinner. The old looks at the head of the table, the married children ranged along the sides and the little ones at the loot—if there is room for them. What a joyous meeting! The gray-haired father asks the blessing, the things that have happened that if these monts

household. Perhaps the old folks were a little too rigid with the catechism and made religion a oit too formal, but

THOSE, STALWART BOYS

In middle life will carry to their graves the serious religious impressions of their younger days, and, brobably, will not bring their own children up as week as they were brought up themselves. In these days we are too civilized—is that the word?—to have such a Thanksgiving dinner. We don't care to see our old fathers and mothers, with their ungloved hands and awkward gestures and bad grammar, sitting at our city tables. The tender touches of the olden time are left out of the modern picture. It is a great, grand responsibility to have a family of children. To have power—a power almost supreme—over a soul is it not a marvellous thing? Do you know you can't point out the narrow way to the child unless you walk in it yourself? I think a child measures the spiritual power of its parents more accurately than grown people can. It does this by no reasoning process, but by an intuition. It absorbs influences just as a sponge takes up water, and in order to teach your child to be good you must filustrate goodness in your own life. Now, then, when that boy goes forth into the hard, sond realities he ought to go properly armed and equipped. He has a right to demand this much at your nands. You are criminal before God unless he is armed with all the weapons that are needed to insure the victory. A thousand temptations, some in one disguise and some in another, will attack him. Money, place, power will all offer him everything if only he will yield up his nonor. It is your business to lay such strong foundations of religious principle in his character that when the time of struggle and trial comes, and come it surely cverything if only he will yield up his nonor. It is your business to lay such strong foundations of religious principle in his character that when the time of s.ruggle and trial comes, and come it surely will, he will have at hand the full power of resistance. He is to become a part of the political machinery of the country, and it will largely depend on his carly education whether he takes part with corruption or with purity. He is to become a part of the religious institutions of the land, and his faith, or want of it, will not only influence his own life, but become a power over his calidren through many generations. How can I help pleading with you, then, for a careful religious training. Let your calidren be armed, and let them have on the full panoply of warlare, and then they can fight the good fight, and saving their own souls, lead others into the right way also. You have no business to hurry down town, to hurry through the day, to come back to your home all tired out and used up. While at is your duty to make money, if you can do it honestly, it is much more your duty to educate your boys and girls. Less money and more religion should be your motto.

BROOKLYN CHURCHES.

PLYMOUTH CHURCH.

Sermon by Mr. Beecher on the Use of the Imagination as an Aid to Spiritual Life-Moses and his Reliance on the Invisible-The New York Scavengers and their Imagination-Greenwood Cemetery Made of India Rubber.
The joyous, sunny, bright, clear, but cold weather

yesterday morning, a desire to be worshippers in Plymouth church, and the reputation of Mr. Beecher filled every part of the house with a mass of attentive hearers at the morning service. In harmony with the festival of the day (Paim Sunday) the choir sang an appropriate anthem, Mrs. Hoyt giving the soprano solo, "flow beautiful are the feet of those who bring glad tidings." There was a baptism of three children before the prayer preceding the sermon that gave Miss Nettie Sterling an opportunity to lavor the congregation with a short solo, the choir following in a shorter chorus. Both the solo and the chorus was accompanied by the shrill treble of one of the infantile candidates for paptism. Peecher preached a sermon on the use of the imagination as an aid to spiritual life. He selected his text from the eleventh chapter of St. Paul's Epistic to the Hebrews, the last clause of the twenty-seventh verse—"For he endured as seeing Him, who is invisible." A tribute was paid at the outset to the grandeur of the character of the Old Testament saints and to their consequent influence on the civilization of the races. Foremost among these stood Moses, who, by the loftlness of his soul, stands out before all the ages venerable historical cause. Those who were living to-day were beneficiaries of this man; the great teachings of our Commonwealth we have received from him. A sketch of the life of Moses, from the commencement of his public career at forty years to his death at one hundred and twenty, was drawn very graphically in an outline of words, by the preacher, after which a successful endeavor was made to show that it was a matter of historic verity that the foremost men in all times of the world appeared to have lived their inner life by a dependence upon things invisible. This faculty of the imagination assumed many forms; it had a constructive faculty and a weaving tendency. How many men had imagined themselves orators; they have imagined the suddence; and they have imagined the suddence; and they have imagined the suddence; and they have imagined. Others have imagined themselves business men, and if the schemes they contrived in their brain and the money they realized in imagination had but found its way into their pocket how rich they would have been. All men have imagingly, or should have been, All men have imagingly or should have been. "Have, what have into the op of Mount Biane and come down again long before the mountaineer with his along first had drawn very graphically in an outline of words, by

started. So have you wings, if you only knew it Why, I have seen men eighty years of age, who were full of aches, very dull, snappish snaggy, rough, easily rutlied, cantankerous and surty. They had been practical men at their lives, what had the practicalness done for them? I don't advise you to take it up as a trade, of a profession; it is not meat and druck; but it is a conflail, it is something to halv you along the warry

a profession; it is not meat and drink; but it is a cordial, it is something to help you along the weary way of his, and it is the only think that will enable you to see day by day everything orighter and brighter. Now tals imagination is to a large extent faith. The truths that we obtain by the act of ratiocination are like the figures cut by the sculptor out of the solid marble. Faith makes noble natures stand out populous in the heavenly land by awakening the affections of the heart. Is this a power that is given to man to be crushed? It was this power by which Moses was sustained. He knew well how to dodge facts," A lew short illustrations of this thought of his subject led up to the following personal reminiscence—"The last visit made to Washington." said Mr. Beecher, was in the lifetime of E. M. Stanton, the noblest of all the men who stood by us in the critical period of the history of our country; the truest and will of thunder swelling within him; one of those beautiful natures, with a woman's neart, a child's tenderness and a nature of marvellous energy. I was sneaking to him on this visit of the war and of public affairs, and it was at a critical time in the history of that struggle, when there were so many recreants from our side willing to give all up. We had endured all things, and were willing, I believe, to believe all things; our conversation on that subject had ended; he went to his bookcase; he took down two books; one was a book of poems, another on general literature—one of Aritur Helps books—and he read several pages to me, first from one and then from the other. There he was, at this great, cloudy hour, when the destinies of the Union seemed to be in his hands, obtaining his recreation and his rest by books which were the product of the imagination. He did not view his work with indifference, but went to these pages, these poems to understand the art of living in the invisible; as we refresh our bodies by plunging into a bath. We had learned the art of living in the invisible; as we refre

WORSHIP AT THE ACADEMY.

A Tremendous Rush-Dr. Chapla's Sermon on

Christian Life.
There was a tremendous rush to the Academy of was the attraction, and hundreds of people who arrived at the Academy before a quarter past seven o'clock were compelled to retrace their steps, as "standing room" could not be obtained at that hour. A larger congregation was probably never witnessed within the walls of the Academy. Even the aisles and orchestra were filled, while the lobbles were also densely crowded. The crush last evening presented a strange difference to the comparatively meagre houses of the several preceding Sunday

and a reading of a portion of the Scriptures and prayer by Rev. Henry Powers, who conducted the

Dr. Chapin then came forward and announced his text from Ephesians 111., 17, 18, 19:-

That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love,
May be sule to comprehend with all saints what is the breadth, and length, and depth, and height;
And to know the love of Carist, which passeth knowiedge, that ye might be filled with all the fullness of God. The text formed part of a prayer. The first thing

he asked them to consider was the example or model set before them of a Christian prayer. It might be said that in one form or another most men prayed. The aspiration or desire of a man was in some respects a prayer. Genuine Christian devotion was distinguished by its scope and quality and the passage to which the text belonged contained striking illustrations of both those characteristics. Was it not the case that many petitions were

ing illustrations of both those characteristics, was it not the case that many petitions were seifish prayers?—almost or quite limited to personal considerations? He said nothing against desire for personal benefit as we object of prayer, but it should not be the only one No man would dare to limit the flow of his prayer to his own personal considerations. Were not men apt to ask for temporal good also? If prayer was anything more than the exercise of strictions of the prayer was anything more than the exercise of strictions of the prayer was anything for temporal good, provided we asked in flial submission to flis will. Even through a petition for temporal, spiritual things came. Prayer was foremost, chiefest, the agent of spiritual blessings. The prayer when formed this text was remarkably distinguished from such petitions as were limited to selfish purposes and to temporal things. Therefore it was in a most expressive sense a Christian prayer. Dr. Chapin then proceeded to call attention to the object of this prayer, which was the process of Christian life. In the passage we had the same figure as in the Psalmist—the tree—and without any straining of fact we might call it the tree of spiritual life. We had here a statement of the seminal principle in the processes of the Christian life—the seed. It showed what kind of a Christ we must believe in. We could not extract the ideal Christ and separate Him from the nistorical. The preacher was quite sure that no Christ of conscionsness—no shadowy myth, no mere skeleton of a Jesus—would have moved the world as Christ had moved it. The world moved: where was the force that had moved it? Sometimes men in a critical mood.

the philosopher, and the comparison was sometimes made with a balance slightly in favor of Socrates. How had Socrates moved men and turned them from the error of their ways? Who had died with "Socrates" on his hips? Hundreds of the trousands had been moved by Christ. There were many nominal Christians, continued Dr. Chapin—Christians by Custom—by holding a vague respect for Christ. Profession of faith might be a very little thing. Confession, however, implied not only an ulterance of words, but consecrated testimony. He could enter one words in the case of the case of the training as that. We had an atmosphere in which was this process of Christian life. The tree must have air and light, a favorable soil, and it must have airs the kelp and influence from above. Man could not help himself entirely in the work of christian life. With the seed in us, the sun, the sir, the sunshine, the boundless heavens, the illimitable broadth and length, inc unsurpassable love of Christ to which we aspired and to which we were altracted, this the speaker sait, was the way the process of the Carlistian life worked to its consummation, to what might be termed trinition, to be filled with the fallness of God. This was

THE CHRISTIAN LIFE for which we were more saints than we thought. We were were more saints than we thought. We were bound to them on earth and bound to them in the other world. In his conclusion Dr. Chapin inquired what prayer was more truly Christian in the Christ might dwell in our nearts by faith.

ST. JOHN'S METHODIST EPISCOPAL CHURCH.

Caristian Self-Sacrifice-Sermon by Rev.

Yesterday morning Rev. E. G. Andrews, D. D., the former pastor of St. John's Methodist, Episcopal church, Bedford avenue, preached an able discourse based upon the forty-good verse of the twenty-seventh chapter of mathem:—"He saved others; himself He cannot saved! In his exertium!

powers he did wonders, and saved others, "and now, if He be the Son of God, let Him save himself."
The taunt was as false as it was cruel. Christ hung there not their victim, but a voluntary sufferer; for weeks before He himself amrined, "No man taketh my life from me. I have power to lay it down and I have power to take it again. The Son of Man came not to be until taked, and have both to minuter and to give his life. ministered unto but to minister, and to give his life a ransom for many." But if the faunt of the text was false in the letter yet it had a deep spiritual truth in it. Salvation must be by suffering. Life always comes by death. Without the cross no crown is reached. There was a double necessity laid upon whoseever undertook the world's redemption. First a divine necessity; something in the divine government which required an explation for sin. That God might be just and yet the justifier of him that believeth in Jesus; and so, whoseever would stand between the justice of God and the condemned singer must consent to bare his bosom demption for sin. But there was a numan necessity also, for man needed a convincing declaration of the divine character, his seitshness being such that it colored ait his thoughts of God and his sense of sin so keen that it awakened apprehensions chiefly touching divine righteousness. If man would be won to God and to loving service the divine heart of love must stand disclosed before him. It was, theiefore, a part of Christ's mission upon earth to declare God unto men, and, by the warm tenderness which he threw around the race, as well as by the agony and shame of Calvary, He would make mankind know that God is love. Christ, by His sufferings, led an endless train of redeemed ones to the skies; but when they reached there their song would be, "Worthy is He that was sian to receive nonor and glory." Christ, in suffering, was but the representaive Man, exbibiting, for all time, the fact that whosoever will help and save his fellow man must expect to do it by self-sacrifice, and sometimes even by death itself. Apposite passages of Scripture were quoted illustrative of this principle, after which Dr. Andrews proceeded to say that the law of vicariousness runs through all God's universe. Nature illustrated this truth. It was the broken, disintegrated, dissolving rock that yielded the soil whence faithful narvests sprang; it was the seed that consented to lose its beauty and became a mass of corruption that yielded the bountiful corn; it was the vine that was praned and bleeding that gave the most generous clusters; it was the vegetable world, broken and consumed, that sustanned animal ine, and it was the lower classes of animals that yielded their life to the nigher classes of animal existences. Individual history was a declaration of the same runt. Every one who was born with paintliness and nurtured with care and vigilance by maternal love and solicitude was a proof that good resulted from sacrifice and suffering. An enlarged civilization was the resuit of the sacrifices of ploneer life, and the existence of a na of the sacrifices of pioneer life, and the existence of a nation where the principles of liberty were conserved and entarged was the result of the sacrifice of thousands who stood the shock of battle to preserve their native land. This part of the subject was further litustrated by reference to ancient mythology, which spoke of a gulf open in Rome which some orator said would never close until the most valuable thing in Rome should be thrown into it. A young man clad himself in armor, mounted his charger and rushed into the cansm, which closed forever and saved Rome. In one of the cittes of France, during a pestilence, a young physician offered himsell on the altar of the common welfare and made arrangements to dissect a victim of the blague. After putting the paper upon which he wrote his operations into a vase of vinegar he relified and dud. Then the preacher turned to religious history and instanced the self-abnegation of the great apostle Paul, of Judson, who gave his life to save Burmah, and of a young man wat opperation of the great apostle Paul, of Judson, who gave his life to save Burmah, and of a young man wat opperation of the great apostle Paul, of Judson, who gave his life to save Burmah, and of a young man wat opperation of the great apostle Paul, of Judson, who gave his life to save Burmah, and of a young man wat opperation of the great apostle Paul, of Judson, who gave his life to save Burmah, and of a young man wat opperation of the great apostle Paul, of Judson, who gave his life to save Burmah, and of a young man wat opperation of the great apostle Paul, of Judson, who gave his life to save Burmah, and of a young man wat opperation of the great apostle Paul, of Judson, who gave his life to save Burmah, and of a young man wat operation of the great apostle Paul, of Judson, who gave his life to self-abouring work, who, alter the Bishop depleted the sufferings minchent to such a life, responded, like Paul, "None of these things may be mentioned to be missionally white form heaven. The distinction

persons who stood around or near the cross of Cal wary, and spoke of the satisfaction experienced by

CHURCH OF ST. CHARLES BORROMEO. ROMAN CATHOLIC,

Rev. Dr. Friel. There was a very large congregation at the Church of St. Charles Borromeo, Sidney place, Brooklyn, at the principal services yesterday forereading the gospel for the day the reverend speaker alluded to the raising of Lazarus from the death sition was consuming his carcass. It was this to proclaim their belief in the Saviour. They beheld the greatness of His power and they bowed their stubborn will, before it. Oh! if men will but pause to contemplate the beauty, malesty, goodness adore Him at all times. The centempiation of Him must be sure piedge of our love, for we cannot dwell upon His life and passion withou giving our heart and soul to lifm. When riding Into Jerusalem, in meekness and without show or worldiy display, He said unto the people, "Behold your King cometh" and the multitude received Him with great joy, and breaking branches from the trees on the wayside and taking off their garments, threw them in His path, crying out, "Ho sanna! hosanna !' The lesson which the Church teaches her children to-day is that the paims which

home with you shall remind you that your PAITH SHALL BE EVER GREEN and that your love for Jesus shall never wither or decay. The cutting down of the branches symbol. izes the cutting off of your evil practices-of sin. As the garments were not thrown on either side of our divine Lord nor upon Him, but were strewn

you hold in your hands and which you will take

As the garments were not thrown on either side of our divine Lord nor upon Him, but were strewn in His path, so must we divest ourselves of bad nabits, throw them of and lay them in meckness and penance at His feet in the confessional and by worthing receiving the Holy Eucharist during the present week. It has been the greatest difficulty for some ment to understand that there is a future, a life to live for; that there is a higher reward to be attained by man than the mere perishable things of earth. Intelligent men are frequently heard to say that they have no evidence of

THE EXISTENCE OF A PUTURE STATE; that no one who has departed this life was ever known to come back to tell us of it. Why, such persons must be wilfnily blad to the Holy Scriptures, which is full of incidents of testimony flustrative of the existence of a future state. There is the testimony of Christ who took upon Himself a mortal body—who became man that He might tell us of the truths that are essential for enjoyment of eternal happiness which lie has in store for those who keep his commandments. Then there is the evidence of Abraham; of Jacob's vision of the ladder upon which abgest descended and ascended between heaven and earth; of angels who have spoken to the Prophets to Moses, &c. And in order that the truths of lature life may be preserved.

WINTLE THE CONSUMATION OF TIME.

He established His holy Church. And yet it is truly astenishing when we ponder upon the perverseness of those people who, five days after welcoming Christ into Jerusalem with hosamas to the Son of David, were the very ones to cry out "Away with Him! Crucify Him! Crucify Him? Tross on Mount Calvary. This typific also the son of human changeableness; of man's perversity and malue; of man's readiness either to turn to truth were they who heaped inaginty upon His sacred person, stripping Him, and then, having sconded and whipped Him, they make the above the endoure of the Church do not require cloquence to be carried away, by the peacing of the condition of the foli